



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

themselves, and, moreover, too obtuse and intractable to be worth coercing into servitude. The African has been deprived of freedom and rendered 'property' because he is by nature a *tame* man, submissive, affectionate, intelligent, and docile. He is so little cruel, cunning, fierce, and vindictive, that the white men can oppress him far beyond the limits of Indian endurance, and still trust their lives and property within his reach; while he is so intelligent, that his labour is worth acquiring.

"The native American is free, because he is too dangerous and too worthless a being to be valuable as a slave; the Negro is in bondage, because his native dispositions are essentially amiable. The one is like the wolf or the fox, the other like the dog. In both, the brain is inferior in size, particularly in the moral and intellectual regions, to that of the Anglo-Saxon race, and hence the foundation of the natural superiority of the latter over both. And my conviction is," adds Mr. Combe, "that the very qualities which render the Negro in slavery a safe companion to the white, will make him harmless when free. If he were by nature proud, irascible, cunning, and vindictive, he would not be a slave; and as he is not so, freedom will not generate these qualities in his mind. The fears, therefore, generally entertained of his commencing, if emancipated, a war of extermination or of supremacy over the whites, appear to me to be unfounded; unless, after his emancipation, the whites should commence a war of extermination against him. What we see in British West India Islands fully bear out these views, and the future, I anticipate, will still further confirm them."* I have only to add, we shall see; the ordeal—the test—is at hand.

III.—*On the Origin of the Gypsies.* By JOHN CRAWFURD, Esq., F.R.S.

(Read Feb. 17, 1863).

THE origin, as our old English has it, of the "outlandish persons calling themselves Egyptians or gypsies," and constituting "a strange kind of commonwealth among themselves of wandering impostors and jugglers," is, at least, a subject of great curiosity, not to say of ethnological import. Although their first appearance in Europe be coeval with the century which witnessed the discovery of the new world and the new passage to the Indies, no one, at the time, thought of ascribing to them a Hindu origin, and this

* Notes on the United States of America during a Visit in 1838-9-40, by Geo. Combe, vol. ii, p. 77, etc.

hypothesis, the truth of which I now propose to examine, is but of very recent date. Their Hindu origin was not for a long time even suspected; it has of late years, however, received general credence, and, to some extent, I think, justly. The arguments for it consist in the physical form of the people, in their language, and in the history of their migration. I shall examine each of these separately.

The evidence yielded by physical form will certainly not prove the gypsies to be of Hindu origin. They are swarthier than the people they live among in Europe, and this is all that can be asserted. The Hindus are all more or less black; and assuredly no nation or tribe of Hindus now exists, or is even known to have ever existed, as fair as the gypsies of Europe. It is nowhere asserted that the gypsies were a blacker people than they now are, when they first arrived in Europe above four hundred years ago. In the features of the face the gypsies certainly resemble Hindus, but so, also, do all the genuine people of Europe. The Hindoos have no other colour of the eyes, of the hair, of the head, and of the beard, than black. The most prevalent colour of these with the gypsies is dark, but not unfrequently there are to be seen with them grey and blue eyes, fair and even red hair—that variety in the colour of the integuments which is the special characteristic of the European race. The gypsies are, in fact, a mixed race, and in blood far more Europeans than Hindus. They are, indeed, expressly stated by historians to have been joined, soon after their arrival, “by a number of idle proselytes, who imitated their language and complexion, and betook themselves to the same acts of chiromancy, begging, and pilfering.” There are no salient points of physical character that will give to the gypsies a descent from the Hindus, who themselves, but for the black colouring matter of the skin and other teguments, might often pass for Europeans.

It is on language, then, chiefly that we must rely for evidence of the Hindu origin of the gypsies, and even this is neither very full nor satisfactory. The dialects spoken by the different tribes of this people, although agreeing in several words, differ very materially from each other. They are, one and all, rude and imperfect jargons; for the gypsies arrived in Europe totally ignorant of letters, and have, consequently, no record, hardly even a tradition, of their own origin.

Besides the genuine Indian words to be found in the languages of the gypsies, they all contain a large intermixture of foreign terms, consisting of words of the languages of the people they dwell or have dwelt among—of Persian, of Arabic, of Turkish, of Greek, of Hungarian, and of various Slavonian tongues; these being, in some cases—as, for example, in the Persian—more

numerous than the Hindu words. This is what was to be looked for from their four hundred years' residence in Europe, and from their sojourn among Oriental nations in their necessarily slow journey westward.

But, supposing the gypsies to have proceeded from a Hindu nation, the question has to be decided to which of them; for there are, excluding mountain and other wild tribes, at least a score of principal nations, each speaking its own peculiar language. We may safely exclude at once from the number the four languages of Southern India, usually called the Dravidian; both on account of their remoteness from the western frontier of Hindustan, as well as because it is not alleged that any words peculiar to their tongues are to be found in the gypsy vocabularies. On the same ground, we may leave out of our consideration the people speaking the language of Orissa and that of Bengal; and thus we shall include in all, a present population of some eighty millions, as not likely to have furnished the emigrants that finally became the gypsies.

The Hindus of the Punjab, of Moultan, and of Scinde, being border nations, and speaking distinct languages, are naturally those to whom European writers have been disposed to ascribe the origin of the gypsies. The first of these, speaking the Hindi or Hindustanee tongue, the most current of all the languages of India, seems, upon the whole, the most likely. Sir Henry Rawlinson, indeed, goes much further in this matter than I can follow him, for he names the very tribe from which the original gypsies emanated. This he makes to be the Jats, at present the most numerous people of the Punjab; whose language is Hindi, and whom he considers to be the same with the Getæ of the Greeks, a Scythian people said to have settled on the banks of the Indus shortly after the beginning of the Christian era. According to him, this genealogy is corroborated by the resemblance in sound which the most commonly adopted names of the gypsies, such as Gitano and Tsingani, bear to the words Getæ and Jats.

Now this hypothesis, it appears to me, will not bear a close examination. I am not aware what historical evidence may exist for the assumed migration of the Getæ, usually considered to be a European people; but it cannot be Hindu, since the Hindus have no reliable history which would carry us so far back as the first century of the Christian era. It is not to be forgotten, too, that the Jats are as black as any other Hindus; while their supposed ancestors, the Scythians or Thracians, must have been white, and even the supposed descendants of both, the gypsies, hardly of darker complexion than the native inhabitants of Southern Europe.

As to the resemblance in sound, it appears to me to be both slight and fortuitous. The word Getæ is taken from the Greek, and hence its initial letter in no way corresponds in sound with the first letters of the word Jat, but is a totally different consonant, so that the resemblance in sound between the two words is reduced to the single letter T. It is nearly the same when we compare the word Tsingani with that of Jat; and as to Gitano, the Spanish name, it is, I believe, generally admitted to be a mere corruption of "Egyptian," and not even so corrupt a one as our own "gypsy."

The following list of gypsy words contains all that I have been able to collect which seem traceable to the Hindi or Hindustani language as it has been spoken for several centuries, and certainly long prior to the first arrival of the gypsies in Europe. The time and the manner in which this language was formed, it may be remarked, much correspond with those in which our own tongue was constructed; the arrival of the Mahomedan conquerors in India, who formed it, corresponding in time nearly with that of the Normans in England, while the language spoken by the Hindus of Upper India corresponds with the Anglo-Saxon, and the Persian with Norman French. The parallel has, indeed, been already pointed out by an eminent scholar and philosopher, Sir James Macintosh.

The words referred to have been taken from Marsden's short vocabulary in the *Philosophical Transactions*; from Mr. Borrow, contained in his account of the gypsies of Spain; and from the elaborate collection of Dr. Pott, published at Halle in 1844.

Of all those who have written on the gypsies, Mr. Borrow is the only one who claims to have a practical and familiar acquaintance with their language. His translations of words, therefore, may be considered reliable; but it is very different with his etymologies, which are often groundless or whimsical.

The sources of the words of the list are marked by the initial letters of the names of the languages to which they are traceable. The letter s. indicates words that are Sanskrit only; s. h. those that are equally Sanskrit and Hindi; p. h. those that are at once Persian and Hindi; and h. those that are Hindi only.

<i>English.</i>	<i>Gypsy.</i>	<i>Hindi.</i>	<i>Sense in Hindi.</i>
Man	Manush	Manus, s. h.	Man, mankind
Woman	Rauni	Rândī, s. h.	Woman
Father	Dad	Dada, s. h.	Paternal grandfather
Mother	Mami	Mama, p. h.	Mother
Head	Sir, Scheiro	Sir, s. h.	Head
Hair	Bal, val	Bal, s. h.	Hair
Eyes	Yak, aki, ekh	Ank, s. h.	Eyes
Nose	Nak, nakh	Nak, s. h.	Nose
Ear	Kan	[deir Kan, s. h.	Ear
Teeth	Dant, dani, dan-	Dant, s. h.	Teeth

<i>English.</i>	<i>Gypsy.</i>	<i>Hindi.</i>	<i>Sense in Hindi.</i>
Tongue	Tschib	Jibh, s. h.	Tongue
Mouth, face	Mui	Muka, s.	Face
Hand	Dast, vost	Hâst, s. h.	Hand
Finger	Anguste	Angusht, s.	Finger
Sole of the foot	Talpa	Talwa, s. h.	Sole of the foot
Anus	Bul	Bil, s. h.	Hole, aperture
Day	Dines	Din, s. h.	Day
Night	Rat, rati	Rat, s. h.	Night
Sun	Gaham, ham	Graham, s. h.	Sunbeam
Moon, month	Chon	Chand, s. p.	Moon, month
Star	Astara	Tara, s. h.	Star
Stone	Bar	Pâthar, s. h.	Stone
Mountain	Bar	Puhar, s. h.	Mountain
Water	Pani, panen	Pani, s. h.	Water
River	Doriab, doriore	Dariau, s. h.	River
Fire	Yag, ach, ag	Ag, s. h.	Fire
Flame	Alau	Lau, s. h.	A pointed flame
Charcoal	Angar	Anggara, s. h.	An ember
Ashes	Char	Chhar, s.	Ashes
Air, wind	Bear	Bai, s.	Air, wind
Bank, side of river	Purra	Parwan, h.	Both sides of a river
Salt	Lon	Lun, nun, s. p. h.	Salt
Feather	Por	Pâr, p. h.	Feather
Horn	Singi	Sing, s. h.	Horn
Fish	Macho	Mâchi, s. h.	Fish
Bird	Chiriko	Chirya, h.	Bird
Mouse	Muza	Musa, s. h.	Mouse or rat
Wasp	Barille	Barné, h.	Wasp
Leaf	Patrin	Patra, s. h.	Leaf
House	Ker	Ghur, s. h.	House
Beam	Kondari	Kandi, h.	Beam
Hog	Balicho	Barah, s.	Hog
Dog	Kuttha	Kutta, s. h.	Dog
Cow	Gauviné	Gau, s. h.	Cow
Horse	Gra	Ghora, s. h.	Horse
Sheep	Bakro	Bâkra, s. h.	Goat
The goat	Mendes	Mendaha, s. h.	A ram
Milk	Talud, Tud	Dudh, s. h.	Milk
Wool	Pashun	Pâshm, p. h.	Wool, hair, fur
A well	Pena	Pain, s. h.	A reservoir of water
A grist-mill	Kudo	Kulho, h.	An oil-press
A knife	Churi	Chhuri, s. h.	A knife
A sack	Gono	Gon, s. h.	A sack
A drum	Tamleuk	Tamleuki, h.	A drum
A pond	Tallo	Talau, s. h.	A pond
A basket	Luli	Duli, s. h.	A basket
A ring	Angustro	Angusti, s. h.	A ring
A cup	Palu	Piyala, p. h.	A cup
A handkerchief	Poshmukus	Poshmukh, s. p.	A handkerchief
Barley	Cho	Jau, s. h.	Barley
A nut	Akor	Akrot, p. h.	A walnut
Sugar	Uyi	Ukh, s. h.	Sugar-cane
Straw	Pus, pchus	Bhusa, s. h.	Chaff
Bark, rind	Borka	Valka, s.	Bark
Snow	Bifi	Bârf, p. h.	Snow

<i>English.</i>	<i>Gypsy.</i>	<i>Hiddi.</i>	<i>Sense in Hindi.</i>
Gold	Suna	Suna, s. h.	Gold
Silver	Rup	Rupa, s. h.	Silver
Thief	Chor	Chor, s. h.	Thief
Stranger	Pârdas	Pârdesi, s. h.	Foreigner
A noble	Eray	Rai, s. h.	Chieftain, prince
Hunger	Bokh	Bukh, s. h.	Hunger
Pain, grief	Duga	Duka, s. h.	Pain, grief
Luck, fortune	Bakht	Bâkht, p. h.	Luck, fortune
Pain, ache	Dukh	Dukh, s. h.	Pain, ache
Pity	Kanria	Karuna, s. h.	Pity
Love, marriage	Kumaba	Kama, s. h.	Love, desire
Hunger	Boqui	Bukh, s. h.	Hunger
Fault	Doj	Dukh, s. h.	Fault, offence
Smell, odour	Gandi	Gând, s. h.	Fetor, stench
Value, worth	Mol	Mol, s. h.	Worth, value, price
God	Devla, devel	Dewa, dewata, s. h.	A god, a deity
The cross	Trijul, trasul	Trisul, s. h.	A trident
Name, designation	Nas, nav	Nam, s. h.	Name, designation
Great, big	Baro	Bâra, s. h.	Great, big
Old	Puro	Purab, s. h.	Former, precedent
New	Nebo, nav	Nau, s. h.	New
Young	Tarno	Taruna, s. h.	Young
Dead	Mullo	Mora, s. h.	Dead
Bald	Nango	Nânga, s. h.	Bald
Lame, halt	Lang	Lâng, s. h.	Lame, halt
Black	Kalo	Kala, s. h.	Black
Red (1)	Rat	Râkht, s. h.	Blood-red
Red (2)	Lolo	Lal, p. h.	Red
Who	Koin	Kaun, h.	Who
Thou	Tu	Tu, h.	Thou
Thine	Tiro	Tera, h.	Thine
With	Sat	Sath, s. h.	With
In, within	André	Ândar, s. h.	In, within
Below	Atelis	Tâli, s. h.	Below
To do, to work	Kurar	Kârna, s. h.	To do, to work
To give	Dav, diñar	Dena, s. h.	To give
To take, to receive	Apenar	Pana, s. h.	To get, to acquire
To send	Bachabar	Bejna, s. h.	To send
To sleep	Sonar	Sona, s. h.	To sleep
To drink	Piyan, piyuf	Pina, s. h.	To drink
To beg	Mangelan	Mangra, s. h.	To beg
To see	Dykhav	Dekna, s. h.	To see
To sell	Binar	Bechna, s. h.	To sell
To beat	Marv	Marna, s. h.	To beat
To make water	Mutra	Mutna, s. h.	To make water
Joining, sticking	Busto	Bâstah, p. h.	Bound together
Besotted, drunk	Matto	Mâtt, s. h.	Drunk, intoxicated

The total number of words in this list traceable to the Hindi language, with its large Persian element, amounts to no more than one hundred and twelve. To these must, however, be added the numerals, for which a special Hindi origin cannot be claimed for the language of the gypsies, since they are of the same Indian source as those of the greater number of the languages of Europe,

ancient and modern. The gypsy numerals, as far as I have been able to discover, extend, with the exception of the word for “score,” or twenty, only to the digits. They are as follows, with their Sanskrit originals, in three different dialects:—

	<i>Spanish.</i>	<i>Hungarian.</i>	<i>Persian.</i>	<i>Sanskrit.</i>
1	Yegné	Yek	Ek	Eka
2	Dui	Dui	Di	Dwi
3	Trin	Trin	Si	Tri
4	Estar	Schtan	Tschar	Chatur
5	Pansché	Pansch	Pensj	Pancham
6	Yot, Zoë	Tschov	Shesh	Shash
7	Hesta	Efta	Heft	Saptam
8	Otor	Ochto	Hest	Ashtam
9	Esnia	Enija	Ma	Navam
10	Degué	Dosch	Das	Dasam
20	Bis	Bis	Bis	Bis

Adding these, the total number of words traceable to the Hindi language will amount to no more than one hundred and twenty-three.

Neither the number nor nature of the Indian words, be they Sanskrit or Hindi,—and I am not aware that there are any other than these found in the gypsy language,—can warrant us in concluding that it is an Indian tongue. They are, in fact, not greater in number or in character—not more essential, than are the Malayan words in the languages of the people of the South Sea Islands, or in the language of Madagascar; tongues fundamentally different from the Malay, as well as from each other, and spoken by men different in race.

I may, indeed, further add that the Indian words which exist in the language of the gypsies are by no means so numerous as the Latin ones which are found in the Welsh and Armorican, or in the Irish or Gaelic.

The most copious vocabularies of the gypsy speech hitherto made do not amount to a complete language at all, nor indeed to the fourth part of any tongue, however meagre and rude. Dictionaries have been already framed of the language of the cannibals of New Zealand, which contain three times as many words as the vocabulary of Mr. Borrow—the fullest that has come under my notice.

There will be found wanting in the gypsy language classes of words which are indispensable towards proving it of Indian parentage. Most of the prepositions, for example, which express the relations of nouns are of this description, and all the auxiliary verbs are so. There are absent from it also terms which ought to be Indian, if the gypsy language were of Indian origin. Thus, the names for rice and cotton, the peculiar products of India, are represented, not by Hindu words, but by terms of un-

traceable origin. It is the same with the names for "wheat," for "iron," for "copper," for "brass," for "tin," objects familiar to the Hindus in any age that we can fancy the gypsies to have emigrated from India. In the same manner the names of the days of the week are not Hindu, but either fabricated or drawn from some unknown tongue. We miss altogether the names of the "heaven" and the "hell" of Hindu mythology, although they are found in the languages of the remote islands of the Indian Ocean.

Notwithstanding all such evidence, I find it stated on the authority of a public functionary—Her Majesty's Consul in Moldavia—and as late as 1856, that an English traveller from India, versed in the Hindi language, conversed freely with the gypsies of that country, who are numerous, and the predial slaves of the Boyards. It is not improbable that the gypsy language of Moldavia may contain more Indian words than any dialect of Europe; but I am disposed, making every allowance for this, to think that the Consul, who was himself unacquainted both with the gypsy and Hindi tongues, was misled into a rash conclusion. The great probability is, that the traveller in question understood a word of the Moldavian gypsy language here and there, and that the gypsies expressed their pleasure and surprise at his unexpected knowledge. The Celts of Ireland and of Scotland speak substantially the same language, but without previous study are unintelligible to each other. The Welsh and Armorican are essentially the same languages, and yet the people of Wales and Lower Brittany are, without study of each other's dialects, mutually unintelligible. It is not, then, likely that the Moldavian gypsies should have understood a European speaking Hindi to them in a foreign accent, even supposing their own language to have been originally Hindi.

The names which the gypsies have assumed themselves, or which have been given to them by strangers, will not much help us in tracing their origin. Not one of them can be traced to any Hindu language. The French call them Bohemians or Egyptians, and we ourselves Egyptians—both words founded on popular errors respecting their origin, and the last of them propagated by the unscrupulous gypsies themselves. The Swedes and Danes make them to be Tartars, and the Dutch are content to denounce them as heathens, *Heyden*. The farthest country east, to which we can trace a specific name for the gypsies, is Persia, through which they must have passed in their transit, and in which it is known that they sojourned. Their name in Persia is Zengari and Zingarie: this, through the Turkish which has adopted it, is the source of most of the names by which they are called in the languages of Europe, however much these may be corrupted. Thus in the Moldavian we have them as Tzigani, in Hungarian

as Chingari, in German as Zingener ; in Italian under the different forms of Zingari, Zingani, Cingari, and Cingani, and in Portuguese Cigari. I think it even highly probable that the most frequent name which the gypsies give to themselves, Sicalo or Sicaloro, is no other than a gross corruption of the Persian word.

Attempts have indeed been made by some etymologists to represent the last two syllables of the first of the forms in question as the adjective *kala*, black, in Sanskrit ; but no Indian nation or tribe is known by this epithet, nor is it likely that the gypsies, after quitting India, and dwelling among people fairer than themselves (and all the people they sojourned among were so), would assume a name which expressed a depreciation of themselves. It seems, indeed, unlikely that a rude wandering people like the gypsies should ever have had a genuine national or tribal name of their own at all. In France and England they feigned themselves Egyptians, and in Moldavia they assume the same pedigree by calling themselves "People of Pharaoh." In Turkey they take the name of Rum, which is but the Persian corruption of the Latin Roma, applied by Oriental nations to the Turkish empire.

From the evidence of languages, then, it cannot be shown that the gypsies are a Hindu people. The language of the gypsies contains a very few words which are Hindi or Hindustani, without being at the same time Sanskrit ; while the majority of its Indian words are both Sanskrit and Hindi, but in the mutilated form of the latter. It contains, besides, a considerable number of words which are common to the Persian and Hindi ; the first of these, if not picked up in the route of gypsies through Persia, were received along with the latter through the medium of the Hindi. This, which would give but a comparatively recent origin to the connection of the gypsies with India, is the utmost that can be safely asserted.

Of the migration of the gypsies from India, there is assuredly no record in Indian history. In almost every part of the wide bounds of Hindustan, there exist wandering tribes without fixed habitations, much resembling in manners the gypsies of Europe. They are dancers and musicians, practise small handicrafts, are foul feeders, and ever among the lowest of the people. They do not, however, practise palmistry or other form of foretelling ; for in this they have serious rivals in some of the upper classes. Some European writers have fancied that the gypsies may have emanated from these vagrants, but the supposition appears to me to be destitute of probability. So poor and degraded a people would possess neither the means nor inclination to attempt emigration ; nor are they the people that a conqueror would select as captives to people his own under-peopled dominions. Besides this, the

Indian gypsies have no peculiar language ; each usually speaking the tongue of the nation within whose lands they wander.

If we have no record of the departure of the gypsies from India, neither have we of their arrival in any Asiatic country before they reached Europe. It was not, as already stated, until comparatively very recent times that an Indian origin was ascribed to them. The celebrated Italian historian, antiquary, and philologist Muratori tells us in his *Antiquities of the Middle Ages*, that Wallachia and the neighbouring regions were their native country, and that they did not issue from their hiding-places before the year 1400. They made their first appearance in Saxony in 1417, in Italy in 1422, in France in 1427, and in Bavaria in 1440. There is not, that I am aware of, any record of their first arrival in England ; but in 1530 they were denounced by statute as rogues and vagabonds, and commanded to quit the realm : so that at this time they must have been already for some time, and in considerable numbers, in the country, to have thus attracted public and parliamentary notice as a nuisance.

The accuracy with which the arrival of the gypsies in Europe is narrated, even so early as the beginning of the fifteenth century, is a good illustration of the wide difference which exists between the truthfulness and precision of European nations, and the fabulous and careless character of the Eastern nations, and is worth adverting to briefly. Italy and France, the two most civilised countries of the time, afford the best examples. In his *Antiquities of the Middle Ages*, Muratori informs us that there arrived in the city of Bologna, on July 18, 1422, a chief calling himself Duke Andrea, accompanied by one hundred followers of his tribe, the duchess professing great skill in fortune-telling. In another work, *Annale d' Italia*, the same writer observes : "It deserves mention, that in the present year (1422) were seen for the first time in Italy the Chingani or Chingari, a filthy people, of horrid look (*gente sporca ed orrida di aspetto*), who related many fables concerning their own origin, claiming Egypt for their native country."

The account of their first appearance in France, as given by Moreri in his *Dictionary*, is still more particular. They arrived, he says, in Paris, on Sunday, August 19, 1427, to the number of twelve, with a duke and count at their head ; and, at an interval of twelve days, this party was followed by others of their tribe, amounting (men, women, and children) to one hundred and twenty. The magistrates would not permit them to enter the city, but located them at the village of La Chapelle, on the St. Denis road. There they plundered the lower orders of the people, by pretending to tell fortunes, and were quickly expelled.

Moreri describes their personal appearance, when they were

probably of darker complexion than they are at present, after farther admixture of European blood. "Their personal appearance," says he, "was singular. The men had a dark complexion (*teint noir*), with crisp hair (*cheveux crépus*). The women, besides their dark faces (*visage noir*), which they left entirely exposed, had two long tresses of hair which hung on their shoulders."

In both France and Italy, their first appearance, it will be noticed, was in an inland city, in both of which they began at once to tell fortunes; a fact which supposes, of course, some acquaintance with the language of the people whose fortunes they pretended to predict. From these two facts it may be inferred that the gypsies were in France and Italy for some time before their appearance in Paris and Bologna. Most probably they came to Italy from Wallachia, through Servia, Bosnia, and Dalmatia, crossing the Adriatic; but what internal commotion led to their adventure is unknown. From Italy, where they were seen five years before they reached France, they probably found their way into the latter country. The first notice of the arrival of the gypsies in Germany, namely 1417, dates earlier by five years than their arrival in Italy, and by ten than their arrival in France. The route which they would necessarily pursue in this case would be from Wallachia and Moldavia, though Transylvania and Hungary.

If the gypsies were originally an Indian people (and there is no other evidence of their having been so than a few words of an Indian language), they were most probably captives, carried off by some western invader with the hope of peopling his own desert lands. It is a practice known to have been followed by several Indian conquerors, even down to our own times, when it was had recourse to, on a large scale, by Hyder Ali and his son. Some writers have imagined that the party who led those Hindus who became the gypsies into captivity was Timur, but apparently for no better reason than his great celebrity. The allegation is, however, refuted by reference to dates; for Timur's two invasions of India took place in 1408 and 1409, which, without making any allowance for a long transit through, and long sojourn in, intermediate countries, is by eight and nine years later than the first issue of the gypsies from their retreats in Wallachia.

The gypsies, then, cannot be traced to any Hindu people by physical form or authentic record. We connect them with India only through language, and even this not by structure or phonetic character, or by a copious vocabulary, but solely through a small number of words. These are, in a few cases, peculiarly Hindi, but in the majority traceable to the dead Sanskrit; yet truncated in the manner in which they are found to exist in Hindi, now and

for several ages past the most prevalent of the languages of Upper India.

I will venture farther to assert that the whole number of Indian words, of whatever description, to be found in the most copious vocabulary of the gypsy language will not be found by any means so great as the number of Latin words which exist in the languages called Celtic, while they fall far short of the number of Sanskrit words to be found in the Malay and Javanese languages. To insist, then, that the gypsies are Hindus, because their dialects contain a few Indian words, is as unreasonable as it would be to say that the Welsh and Irish are Italians, or the Malays Hindus. They are, in reality, a mixture of many nations.

From all that has been stated in the course of this paper, I must come to the conclusion, that the gypsies, when above four centuries ago they first appeared in Western Europe, were already composed of a mixture of many different races, and that the present gypsies are still more mongrel. In the Asiatic portion of their lineage there is probably a small infusion of Hindu blood; but this, I think, is the utmost that can be predicated of their Indian pedigree. Strictly speaking, they are not more Hindus in lineage than they are Persians, Turks, Wallachians, or Europeans; for they are a mixture of all of these, and that in proportions impossible to be ascertained.

IV.—*A Day among the Fans.* By Capt. R. F. BURTON.

(Read Feb. 17, 1863).

To the Secretary of the Ethnological Society.

On Board H.M.S. "Griffin," 2nd June, 1862.

SIR,—I make no apology in forwarding to our indulgent Society a few notes touching a people who, during the last season, excited so much curiosity amongst ethnologists—the Fans, or so-called "cannibal" tribes of the Gaboon country.

True, my experience of that people has not been extensive. After a fruitless search for Mr. Gorilla, I returned to the "Baraka Factory," Mr. Bruce Walker's hospitable house on the Gaboon river. When due preparations had been made, I set out at noon, on the 10th April, 1862, in the *Eliza*, a schooner belonging to the establishment. The navigation of the "water of Mpongwe," or Gaboon river, which forks at the island of Inenge-Nenge ("isle-island"), was not a treat. The Nkomo, flowing from the N.N.E., and the Mbokwe, or lesser branch—my line of travel—from the N.E., are equally monotonous, muddy, mangrove-